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# The Christian's Plain Guide.

BY THE

REV. WALTER A. GRAY, M.A.,

VICAR OF ARKSEY.

"Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last."

LONDON:

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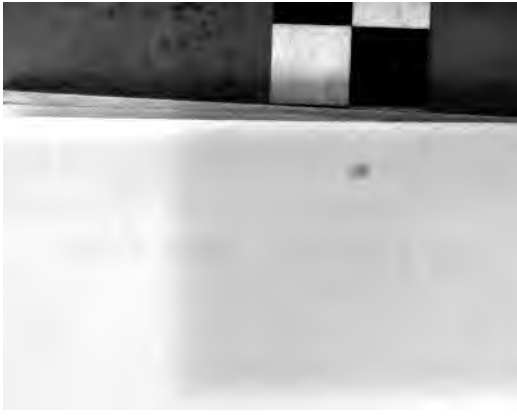

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TO THOSE

AMONGST WHOM HE HAS EXERCISED HIS MINISTRY

THESE PAGES

ARE AFFECTIONATELY DEDICATED

BY THEIR SINCERE FRIEND

THE AUTHOR.

"BRETHREN, PRAY FOR US."

## NOTICE.

THE contents of this small work have been partly written and partly compiled to supply a need which the Author, in his parochial ministrations, has for many years felt,—the need, namely, of some Manual which should, in few and plain words, give instruction on the principal points of a Christian's faith and duty.

The already existing works of a somewhat similar nature, excellent as are some of them in many respects, seem too elaborate or too costly for general distribution in a parish; and though the Author is well aware that in the present compilation there are many deficiencies, yet he trusts it may be found not altogether unfit to supply the need of which he has spoken.

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# The Christian's Plain Guide.

## THE CHRISTIAN'S FAITH.

"*Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith,*" says the Creed of S. Athanasius. It is, therefore, plainly of the greatest importance that we should know what this Catholic Faith is, and understand its doctrines so far as may be possible.

Now the Apostles' Creed, or Belief, contains, in a short form which may easily be remembered, all the chief doctrines of the Catholic Faith, as taught us by GOD in His Holy Word. The two other Creeds, the Nicene Creed and the Creed of S. Athanasius, do not teach us any new doctrines; they only explain, and draw out *more fully* and clearly, the meaning of the *Apostles'* Creed, in the few and simp

words of which is contained all that we are required to believe for the safety of our souls.

What then do we learn from the Articles of our belief, as contained in the Apostles' Creed?

I. First, we learn to believe in "GOD THE FATHER," the First Person of the Ever-Blessed Trinity. We believe that He is *the Father* of our LORD JESUS CHRIST, His Only-Begotten SON, and that He has made us, in Baptism, His children by adoption and grace. We believe also that He is *Almighty;* that with Him nothing is impossible; that none can resist His will. And we believe that with His Almighty power He is the *Maker of heaven and earth;* that heaven and earth and the sea, and all things visible and invisible, were created out of nothing by the free act of His own all-powerful will.

II. Secondly, we learn to believe in GOD THE SON, the Second Person of the Holy Trinity. We believe that He has *redeemed*—that is, *bought back*—us and all mankind, at the price of His own Blood, from the cruel slavery in which *Satan held us, that* henceforth we should *not serve sin.* We believe that He is

*Jesus* the *Saviour*, Who can save us from the power and punishment of our sins, and Whom GOD has sent to bless us in turning away every one of us from our iniquities. We believe that He is *Christ*, the *Anointed* One, Who has been anointed by the HOLY GHOST as our Prophet, our Priest, and our King: our Prophet, to teach us the will of GOD; our Priest, Who has offered Himself as the Sacrifice for our sins; our King, Whom we are bound to honour and obey, Whose kingdom shall have no end.

And as we believe our LORD JESUS CHRIST to be truly GOD, and equal to the FATHER in respect of His Godhead; so we also believe that He became Man, and took upon Him our nature, being *Conceived by the Holy Ghost, born of the Virgin Mary*. We believe that in CHRIST two whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in One Person, never to be divided. It was needful that thus it should be. It was needful that the Mediator between GOD and man should be Himself both GOD and Man. As Man He could *not* save men, as GOD He could *not suffer for* men; therefore He took our

human nature into His Divine Nature, and so, becoming One with us He was able to suffer for our sins, and to make us accepted in Him.

Furthermore, we believe that our LORD JESUS CHRIST, Who was made in all points like unto us, sin only excepted, suffered for us men and for our salvation under Pontius Pilate, the Roman Governor of Judea. We believe that He suffered for our sins, "the Just for the unjust,"[1] and that "with His stripes we are healed."[2] We believe that He endured such agony, that "His sweat was like great drops of blood falling down to the ground;"[3] that He was given up by the traitor Judas into the hands of wicked men; that He was mocked, and spit upon, and buffeted, and scourged. We believe that He was nailed by His Hands and Feet to the Cross, and "lifted up," that He might "draw all men unto Him"[4] by the exceeding power of His Cross and Passion. We believe that He hung upon the Cross, suffering unspeakable tortures, until "He bowed His Head, and gave up

[1] *1 S. Pet. iii. 18.*
[2] Isa. liii. 5.
[3] *S. Luke xxii. 44.*
[4] S. John xii. 32.

the Ghost,"[1] dying that we might live, and that then His sacred Body was given by Pilate to Joseph of Arimathea, who laid it in his own new tomb, so that the Scripture was fulfilled which saith, He was "with the rich in His death."[2] We believe, also, that after CHRIST died on the Cross, His Body was laid in the grave, and His Soul *descended into Hell.* It is probable that the word "*Hell,*" as here used, does not mean the place of eternal torment prepared for the Devil and his angels, but the place in which the souls of men wait during the time between death and the resurrection, the souls of the good in joy and felicity, and the souls of the wicked in sorrow and misery, and that into this place of departed souls the Soul of our LORD descended when it was separated by death from His Human Body. But "His Soul was not left in Hell, neither His Flesh did see corruption;"[3] and we believe that *the third day* after His death *He rose again,* as the Scripture had foretold, His Soul which had descended into

[1] *S. John* xix. 30. [2] Isa. liii. 9.
[3] *Acts* ii. 31.

Hell being again joined to His Body, which had been laid in the grave.

We believe also, that forty days after His Resurrection our LORD *ascended into Heaven* with His Human Nature, there "to appear in the Presence of GOD for us."[1] We believe that He Who has taken upon Him our nature, and Who is not ashamed to call us brethren, is now sitting on the Right Hand of GOD. We believe that He Himself is still Man as well as GOD, that He still bears our human nature inseparably united to His Divine Nature; so that He Who now fills the highest and most honourable place in Heaven, and Who ever lives to make intercession for us,[2] is not an High-Priest Who cannot be touched with the feeling of our infirmities, but One Who was in all points tempted like as we are, though without sin;[3] and One Who Himself became Man, that we through our union with Him might be made partakers of the Divine Nature.

And *from thence He shall come again to judge the quick and the dead.* He who has come once to be our SAVIOUR, shall come

[1] Heb. ix. 24. [2] Heb. vii. 25. [3] Heb. iv. 15.

a second time to be our judge. "The FATHER," we are told, "judgeth no man, but hath committed all judgment unto the SON."[1] The Son of Man shall come in His glory, and all His holy angels with Him, and before Him shall be gathered all nations to receive their sentences of condemnation or of acquittal. All the dead who have ever lived on earth shall be raised to give an account every man of his own works. All those, also, who shall be alive at the Second Coming of the LORD shall be gathered together, and we "shall all stand before the Judgment Seat of CHRIST."[2] In that terrible day "no man may deliver his brother;"[3] but each must render a strict account of the deeds done in the body. How strict an account CHRIST will demand, we may learn from His own words, where He says, "Every idle word that men shall speak, they shall give an account thereof in the Day of Judgment."[4] No sin can be covered, no thought kept secret, in that day. All shall be brought to light, and the counsels of every heart made manifest. And then

[1] S. John v. 22.
[2] Rom. xiv. 10.
[3] Ps. xlix. 7.
[4] S. Matth. xii. 36.

the awful sentences shall be pronounced, and the wicked "shall go away into everlasting punishment, but the righteous into life eternal."[1]

III. Thirdly, we learn to believe in GOD THE HOLY GHOST, the Third Person of the Undivided Trinity, "Who sanctifieth us, and all the elect people of GOD." We believe that He is perfectly Holy Himself, and that His office is to sanctify—to make holy—all those whom GOD has chosen in Baptism to be His own children and people. We believe that He is the "Giver of life," both natural and spiritual; that it was He who spake by the mouth of the holy Prophets; that He dwells in the Church, which is the Body of CHRIST, and gives life to all its members, enabling them to perform their several duties. We believe that He, if we will follow His guiding, will help us continually to mortify all our evil and corrupt affections, and daily to proceed in all virtue and godliness of living.

We believe also in *the Holy Catholic Church*, which is the Body of CHRIST, "the blessed company of all faithful *people.*" *We believe* that there is only

[1] *S. Matth.* xxv. 46.

*One* Church, since there is but "one Body and one Spirit," and "by one Spirit we are all baptized into one Body,"[1] of which CHRIST is the head, and we the members. This Church is called a *Holy* Church, because the HOLY GHOST dwells in it, and because all the members are called with a holy calling, to be holy even as GOD is holy. It is called a *Catholic* or universal Church, because it embraces all nations, Jews and Gentiles, and all classes, rich and poor; and because it lasts throughout all ages, teaches all truth, and supplies all necessary graces to make our persons acceptable, and our actions well-pleasing in the sight of GOD.

And we believe in *the Communion of Saints.* We believe that all the members of CHRIST'S Body have fellowship with each other, and with CHRIST their Head; so that if "one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it."[2] We believe that GOD has knit together His elect in one communion and fellowship in the Mystical Body of His SON CHRIST our LORD,[3] and that death

[1] *1 Cor.* xii. 13. [2] 1 Cor. xii. 26.
[3] *Collect for* All Saints' Day.

cannot separate us from this blessed company, but that if we follow the good examples of those who have departed this life in the faith and fear of GOD, we shall with them inherit His everlasting kingdom.

And we believe in *the Forgiveness of sins*, or, as the Nicene Creed explains it, in "*one Baptism for the remission of sins*," that is, we believe that in our Baptism we were freed from the guilt of our natural state, and put into covenant with GOD, so that if we truly and heartily repent us of our sins, we are sure of His full pardon and forgiveness, through JESUS CHRIST, by the "ministry of reconciliation,"[1] which He has established in His Church.

We believe also in *the Resurrection of the Body*. We believe not only that our *souls* shall live after death, but that our *bodies* shall be raised again from the dead, and joined again to our souls. Our bodies which are now mortal and corruptible, shall be raised immortal and incorruptible, fitted for a state of eternal happiness or misery.

And, lastly, we believe in *the Life Everlasting*. We believe that after the Resurrection we shall all stand before the

[1] 2 Cor. v. 18.

judgment-seat of CHRIST, who will pronounce sentence upon every man according as his work has been; and that then "they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire."[1]

At the end of the Creed we say *Amen*, to declare our firm belief in the doctrines it contains; for we know that unless we hold the Catholic Faith, "we cannot be saved."

---

## THE CHRISTIAN'S DUTY.

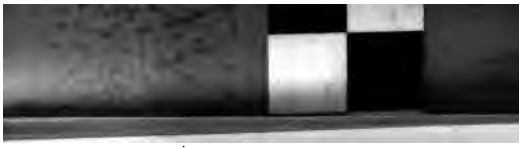
OUR duty as Christians is twofold, and consists of our duty towards GOD, and our duty towards our neighbour.

The first four of the Ten Commandments teach us our duty towards GOD; the last six teach us our duty towards our neighbour.

### OUR DUTY TOWARDS GOD.

I. The First Commandment teaches us that it is our duty to believe in One GOD, even in the FATHER, the SON, and the HOLY GHOST, Who, although They are

[1] Athanasian Creed.





Three Persons, are yet only One GOD, Whom we are bound to worship in spirit and in truth, and with all the inward devotion of our hearts; to love GOD above all persons and all things; to trust Him utterly both in prosperity and adversity, knowing that He deals with us always wisely and well; to have a godly fear of offending Him by any sin or neglect of His Commandments; to pray to Him for help, guidance, and pardon; and to make His holy will the rule of every thought and word and deed.

*The following are some of the ways in which this Law is often broken.*

Forgetting to thank GOD for His mercies when we are in prosperity, or murmuring against Him when He afflicts us; seeking the praise of men more than the praise of GOD, or being more afraid of offending them than of offending Him; making a mock at religion, or speaking lightly of sin; neglect of prayer; "covetousness, which is idolatry;" loving wife or parent, or child, more than CHRIST; grieving the *Holy Spirit* of GOD Who dwells *within us, by our* sinful or careless lives.

II. The Second Commandment teaches us that our duty is to worship this GOD with all due and lowly reverence of our bodies, paying Him the greatest outward respect, as well as the highest inward adoration; not to "forsake the assembling of ourselves together" for public worship; not to frame or fancy in our minds any unworthy image of GOD, nor to give the outward reverence which is due to GOD alone, to the person or image of any saint or angel.

*Ways in which this Law is often broken.*

Neglect of public worship; not kneeling at prayer; careless or irreverent behaviour in church, or, above all, at Holy Communion.

III. The Third Commandment teaches us to honour the most holy and reverend NAME of GOD; to speak of Him always with religious awe and fear, never using His Name lightly or unnecessarily in common talk, still less in cursing or profane swearing; to treat all things specially belonging to GOD, as His Word, His *House*, His Sacraments, with all due *and proper* regard, remembering the sur-

punishment which will overtake those who in any of these ways show disrespect to the Name of Almighty GOD.

*Ways in which this Law is often broken.*

Profane or careless use of the Name of GOD; irreverent use of Scripture language; undue familiarity in speaking of our Blessed SAVIOUR; talking too freely on religious subjects; praying to GOD with our lips without thinking of what we are saying.

IV. The Fourth Commandment teaches us to keep holy the LORD'S Day, by abstaining on it from all unnecessary work, and devoting ourselves to the worship of GOD, and the study of His holy word. It teaches us also that *all* our time belongs to GOD, and that, though He has commanded us to keep only one day in the week thus *specially* holy, yet it is our duty to serve Him faithfully at all times in our several callings.

*Ways in which this Law is often broken.*

Unnecessary work on Sundays; allowing *even innocent* relaxation to interfere with *our religious* duties; slothfulness;

forgetfulness that *all* our time is GOD'S gift to us, and that we are therefore bound to use it to His honour and glory, by serving Him faithfully all the days of our life.

### OUR DUTY TOWARDS OUR NEIGHBOUR.

V. The Fifth Commandment teaches us to give due obedience and proper honour to all who are in any position of authority over us; to our parents, to the Queen, to the civil rulers and magistrates in worldly matters, and to the clergy in things spiritual, to our masters and employers, to those who are older, wiser, or better than ourselves; to treat every one, whether superior or inferior to ourselves, with due respect and consideration, and as we would have them behave to us if our positions were reversed, remembering always the words of the Apostle, "Honour *all* men."

*Ways in which this Law is often broken.*

Disobedience or want of respect to our parents; disregard of their wishes or wants; acting or speaking disrespectfully of, or *to*, any one in authority; want of *obedience* to any lawful command; harsh.

ness or want of courtesy to our inferiors; want of due care for the wants of our children and servants.

VI. The Sixth Commandment teaches us to abstain not only from all *acts* of violence towards our neighbour, but also from all *thoughts* or *words* of hatred, malice, or revenge. It forbids us to injure or kill our neighbour's *soul* by our evil deeds, or words, or example, and teaches us to seek his bodily and spiritual welfare as well as our own, and thus to love our neighbour as ourselves.

*Ways in which this Law is often broken.*

Hatred; revenge; rejoicing at the misfortunes of others; wishing evil to those who have wronged us; want of readiness to forgive our enemies; tempting others to sin; provoking others to anger; cruelty to men or animals; neglecting to supply, so far as we can, the wants of others.

VII. The Seventh Commandment forbids not only all *acts* of impurity or lust, but also all immodest *words* or *thoughts*. *It teaches us* also to avoid all temptations *to impurity, to* be sober and temperate, to

"keep under our body and bring it into subjection."

*Ways in which this Law is often broken.*

Allowing our thoughts to dwell upon impure subjects; reading or listening to immodest stories; excess in eating or drinking; dressing immodestly or unsuitably to our station in life; allowing ourselves to think of past sins of impurity without bitter sorrow and shame; marrying from merely worldly motives.

VIII. The Eighth Commandment forbids not only all actual theft, but also all dishonest dealing, and overreaching in trade. It teaches us to be strictly just in all our transactions with our neighbours, to "render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." It teaches us also not to "rob GOD" by withholding the tithes and offerings due to His ministers and His service, (Malachi iii. 8,) nor the poor by neglect of almsgiving, (Deut. xv. 11.)

*Ways in which this Law* is often broken.

*Giving* insufficient wages for work done

or short work for wages received; taking advantage of the ignorance or the necessities of others; using false weights, or selling adulterated articles; contracting debts without reasonable prospect of paying them; taking the credit or praise due to another; not paying tithes; neglect of almsgiving; dishonesty in paying taxes.

IX. The Ninth Commandment forbids *sins of the tongue*, such as lying, slander, scandal, tale-bearing, and mischief-making. It teaches us to be truthful, discreet, and charitable in our conversation with our neighbours, and to avoid all harsh or unnecessary censures on their conduct.

*Ways in which this Law is often broken.*

Imputing wrong motives to others, or hinting evil of them; speaking harshly and uncharitably of their faults, or slightingly of their good qualities; betraying secrets; speaking unnecessarily of the faults of others; silence when others are unfairly spoken of or unjustly accused.

X. The Tenth Commandment forbids *us to covet the goods* of others, or to be *discontented with* our own state and cir-

cumstances. It teaches us to cast all our care upon GOD, knowing that He careth for us, and "in whatsoever state we are, therewith to be content."

*Ways in which this Law is often broken.*

Discontent; envy; over-anxiety; grumbling; detraction; gambling.

Now it is easy to see that the whole of the Christian's duty may be summed up shortly, as is explained by CHRIST Himself in two great Commandments, namely:

1. "Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

2. "Thou shalt love thy neighbour as thyself."

If we keep these two great Commandments, we "shall," as our LORD Himself tells us, "live."

For if we "love GOD with all our heart and with all our soul, and with all our mind, and with all our strength," we shall feel no wish to have any other god in His stead; we shall not allow any earthly friend to hold the first place in our affections; we shall not make money ou

God, nor fall into the sin of "covetousness which is idolatry;" we shall trust GOD utterly in all the events of life, and feel our chief joy in the sense of His Presence and Fatherly care over us. We shall delight in opening our hearts to Him in prayer; we shall treat Him and all that belongs to Him with the greatest respect, for true love is always reverent, and we shall feel our highest satisfaction in gaining His love and approbation by serving Him faithfully all the days of our life.

And if we "love our neighbour as ourselves," we shall ever be careful to do unto all men as we would have them do unto us. We shall treat our parents with honour and respect, knowing how bitter it would be to us to have disobedient children; we shall "render to every man his due," as we should wish every man to give us our due. We shall feel no inclination to injure our neighbour's body, or soul, or property, or character, by deeds or words, or thoughts, of violence, impurity, dishonesty, or evil speaking; we *shall envy* no man his wealth or rank, or *honour, nor seek* our own profit at his ex*pense; and we* shall find how true are the

Apostle's words, "Love worketh no ill to his neighbour, therefore *love is the fulfilling of the law.*"

Let us, then, "love GOD, because He first loved us," and let us "love one another, as CHRIST gave us Commandment."

---

## PRIVATE PRAYER.

We cannot live as Christians without *prayer*. We know that we cannot think a single good thought, or say a single good word, or do a single good act without GOD's grace, and this grace we must call for by diligent prayer. CHRIST says, "Ask, and ye shall have;" but if we will not take the trouble to *ask* GOD for His help, how can we expect that He will *give* it? We want GOD's help every day to enable us to resist the temptations of the world, the flesh, and the devil, and, therefore, we should ask Him for His help every day. We want GOD's grace every day to make us love Him more and serve Him better, and, therefore, we ought to ask Him for His grace *every day*. We want His forgiveness

every day for the many sins and errors of which we have been guilty, and, therefore, we ought to ask Him for His forgiveness every day. As our *needs* are *daily*, so our *prayers* should be *daily* also. In the morning we need to ask for help and grace to carry us through the trials and temptations of the coming day; in the evening we need to ask forgiveness for the sins we have committed during the day that is past. The oftener we pray, indeed, the better; but *at least* we should pray every morning and evening.

And throughout the day, too, even if we cannot find time and opportunity for set prayers, we can lift up our hearts to our Heavenly FATHER, and make our wants known to Him in short, but fervent, petitions. When we set about any work we can say secretly, "LORD, help me in this work, and grant that I may do it heartily, and as Thou wouldest have it done!" When we are tempted to do what is wrong we can say, "LORD, deliver me from evil!" When we have committed any sin we can pray *at once*, "GOD be merciful to me a sinner! LORD, for*give me this sin*, for CHRIST'S sake!" *When any person* has wronged or slan-

dered us, we can say, "LORD, help me to forgive this wrong, as I hope to be forgiven by Thee!" When we see any person in distress, we can pray, "LORD, grant that I may be able to help and comfort this person, as JESUS CHRIST helps and comforts me!" Whatever we do, or whatever we suffer, we should seek help and comfort from GOD in prayer. "In everything by prayer and supplication, with thanksgiving," we should make known our wants to GOD. Our prayers need not be *long*, for men are not heard "for much speaking," but they should be *earnest* and *heartfelt*.

### RULES FOR PRIVATE PRAYER.

1. Pray, at least, every morning and evening.
2. Always kneel, if you are able, when you pray.
3. When you kneel down consider that you are in the Presence of GOD Himself, and that you are about to ask your Heavenly FATHER for such things as you need. How solemn and earnest therefore *you* ought to be!
4. Believe firmly that GOD hears you

prayers, and that He will answer them in the way which is really best for you.

5. Try to keep your mind fixed upon the meaning of the words you are using, but do not be discouraged if you cannot always do this. It is better to pray to GOD imperfectly than not to pray at all.

6. Ask all in the Name of CHRIST. He Himself has promised, "Whatsoever ye shall ask the FATHER in My Name, He will give it you."

### SHORT FORM OF PRAYER, TO BE USED EVERY MORNING.

LORD, have mercy upon me.
CHRIST, have mercy upon me.
LORD, have mercy upon me.

Blessed be Thou, O LORD, for Thy gracious care and protection over me during the night past, and for bringing me safely to the beginning of another day. May Thy Holy Spirit ever be with me, and preserve me from all evil. Grant that this day I may fall into no sin, neither run into any kind of danger, but that I *may in all things* obey Thy blessed will, *be in safety* under Thy protection.

May I ever remember that in the midst of life I am in death, and may I live this day as I shall wish I had done when I come to die. Preserve me especially from the sins which do so easily beset me; from . . . (*Here name the sins into which you find yourself most liable to fall;*) . . . and help me, LORD, to love Thee more and to serve Thee better, through JESUS CHRIST our LORD. Amen.

To Thy gracious keeping, O LORD, I commit myself, my friends and relations, all who desire my prayers, and all for whom I ought to pray. . . . (*Here you may name any person in whom you are specially interested.*) Grant that we may serve Thee faithfully in this world, and in the world to come have life everlasting; through JESUS CHRIST our LORD. Amen.

OUR FATHER Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen.

*A Prayer to be used on Friday Mornings before the Lord's Prayer.*

O SAVIOUR of the world, Who by Thy Cross and Passion hast redeemed us, save us and help us, I humbly beseech Thee, O LORD.

*A Prayer to be used on Sunday Mornings before the Lord's Prayer.*

Blessed LORD, Who hast brought me to the beginning of this good day, give me grace, I pray Thee, that I may observe it worthily. Grant that I may worship Thee, not with my lips only, but with my heart also; and that the words I shall hear with my outward ears may be so grafted inwardly in my heart, that they may bring forth in me the fruit of good living to the honour and praise of Thy Name. May I ask faithfully, and obtain for CHRIST'S sake, those things which are good for me. Grant, also, that such as shall this day receive the Blessed Sacrament of the Body and Blood of Thy

dear SON, may receive It to the strengthening and refreshing of their souls, that their sinful bodies may be made clean by His Body, and their souls washed through His most precious Blood, and that they may evermore dwell in Him and He in them; through the Same Thy SON JESUS CHRIST, our LORD. Amen.

### A MORNING HYMN.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

Redeem thy misspent moments past,
And live this day as if the last;
Thy talents to improve take care;
For the Great Day thyself prepare.

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
For GOD'S All-seeing Eye surveys
Thy secret thoughts, thy works and ways.

Wake, and lift up thyself, my heart,
And with the Angels bear thy part;
Who all night long unwearied sing
High praise to the Eternal King.

Praise GOD, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, Angelic Host,
Praise FATHER, SON, and HOLY GHOST.

## A SHORT FORM OF SELF-EXAMINATION AND PRAYER, TO BE USED EVERY EVENING.

### *Prayer before Self-Examination.*

Almighty GOD, unto Whom all hearts are open, and from Whom no secrets are hid, help me to discover all that I have done amiss this day in thought, word, or deed, and to confess my sins unto Thee with a penitent and contrite heart, and with full purpose of amendment of life, through JESUS CHRIST our LORD. Amen.

### *Questions for Self-Examination.*

Have I said my prayers reverently, and read my Bible attentively, to-day?

Have I done anything to-day which I *knew* to be wrong?

Have I tried to be patient, industrious, and contented, and to do my duty in that state of life to which it has pleased GOD to call me?

What mercies have I received to-day? Am I thankful for them?

Have I done to others as I would have *them act towards* me? Have I been *unkind or rude to* any one?

Have I really tried to become better, and more fit for Heaven to-day?

Am I resolved to strive more earnestly to-morrow against the temptations to which I have yielded?

Am I now at peace with all men and with GOD?

*Questions to be added on Sunday.*

Have I been absent from church? If so, why?

Have I joined heartily and reverently in the public worship of GOD?

Have I tried to profit by the hearing of GOD'S Word read or preached?

Have I received the Holy Communion this day? And did I go to GOD'S Altar with a true penitent heart, and with a lively faith? Was I in charity with all men, and thankful for all GOD'S mercies in CHRIST?

*Prayers after Examination.*

O merciful FATHER, pardon, I pray Thee, all the sins which I have committed this day; and grant me the aid of Thy *Holy Spirit*, that I may amend my life, *and daily* proceed in all virtue and god

liness of living; through JESUS CHRIST our LORD. Amen.

Accept, O LORD, my humble and hearty thanks, for all Thy goodness towards me this day, and for Thy preservation of me from the miseries and misfortunes my sins have deserved; through JESUS CHRIST our LORD. Amen.

O GOD, to Whom the night shines as the day, I Thy humble servant, now retiring to rest, confidently resign myself and all who are near and dear to me to Thy ever watchful Providence; beseeching Thee to defend us from all perils and dangers of this night, and to grant that we may rise from our beds with thankful hearts to serve Thee faithfully in our several callings; through JESUS CHRIST our LORD. Amen.

Our FATHER Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver

us from evil; For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The LORD bless us and keep us; the LORD lift up the light of His countenance upon us, and give us peace, both now and for evermore. Amen.

*A Prayer to be added on Friday Night.*

O LORD JESU CHRIST, Who didst as on this day die upon the Cross for our salvation, forgive me all those sins by which I have helped to crucify Thee afresh; grant that my sinful soul may be washed through Thy most precious Blood, and that as Thou didst once die for me, so may I die daily unto sin through Thee, Who art my only SAVIOUR and Redeemer. Amen.

*A Prayer to be added on Sunday Night.*

O LORD, forgive the coldness of my heart, and the imperfection of my prayers, this day. May I be enabled to follow the teaching of Thy holy Word, and may my soul be continually strengthened and refreshed by the Body and Blood of Thy *dear SON, so* that I may in all things obey *Thy blessed* will. Grant that every mem-

ber of Thy holy Church may faithfu
serve Thee in this life, and that all
who have met together to worship Th
on earth, may meet at length to praise a
bless Thee for ever and ever in Thy kir
dom above: grant this for the sake
JESUS CHRIST our most blessed Lo
and SAVIOUR. Amen.

### AN EVENING HYMN.

Glory to Thee, my GOD, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings.

Forgive me, LORD, for Thy dear SON,
The ill that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day.

O let my soul on Thee repose,
And may sweet sleep mine eyelids close,
Sleep that shall me more vig'rous make,
To serve my GOD when I awake.

If in the night I sleepless lie,
*My soul* with heavenly thoughts supply;
*Let no ill dreams* disturb my rest,
*No powers of* darkness me molest.

Praise GOD, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, angelic host,
Praise FATHER, SON, and HOLY GHOST.

*Another.*

Abide with me; fast falls the even-tide;
The darkness deepens; LORD, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

I need Thy Presence every passing hour;
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through clouds and sunshine, LORD, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy Cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O LORD, abide with me.

## FAMILY PRAYER.

If you are the head of a household, and have a wife and children, or servants, it is your duty to have *Family Prayer* if possible, every morning and evening. "One of the plainest marks of a godly household is the use of Family Prayer. If you wish well to your children and those under your roof, you will pray *for* them, and you will do more—you will pray *with* them."

And Family Prayer is not only a *duty*, but it is a *privilege* and a *blessing;* it is a privilege for a Christian household to be allowed to draw near to GOD in united prayer, with the full assurance that He will hear and answer their prayers; and it will draw down many blessings from GOD, for He Himself has said, "Them that honour Me, I will honour."

If possible, then, have Family Prayer in your house morning and evening, or, at the least, once in the day. Let the head of the house first read aloud a Psalm, or some other short portion of Holy Scripture; *and then* let all kneel down and *use one of the* following forms of prayer:

## A SHORT FORM OF MORNING FAMILY PRAYER.

LORD, have mercy upon us.
*Christ, have mercy upon us.*
LORD, have mercy upon us.

Our FATHER, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Glory be to Thee, O LORD, for Thy watchful care over us during the night past, and for bringing us safely to the beginning of another day. Continue to us, we beseech Thee, Thy most mighty protection both now and ever. Preserve us this day both in body and soul, and grant that in keeping of Thy Commandments we may please Thee both in will and deed, and finally by Thy mercy obtain everlasting life; through JESUS CHRIST *our LORD.* Amen.

To Thy care, O blessed LORD, we commit ourselves and all who are near and dear to us. May Thy blessing be upon our persons, upon our labours, upon our substance, and upon all that belongs to us; and grant that we and all other members of Thy Holy Church may truly and godly serve Thee; through our LORD and SAVIOUR JESUS CHRIST. Amen.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all, evermore. Amen.

### A SHORT FORM OF EVENING FAMILY PRAYER.

O LORD and Heavenly FATHER, we acknowledge Thy great goodness to us in sparing us when we deserve punishment; in giving us the necessaries of this life, and in setting before us the happiness of a better life to come.

O merciful GOD, pardon our offences; correct and amend what is amiss in us; that as we grow in years we may grow in grace, and the nearer we come to our latter end, the better we may be prepared *for it.*

*Take from* us all ignorance, hardness of

heart, and too much carefulness for the things of this life; and may the Spirit of CHRIST ever live and rule in us, filling our souls with a sincere love of Thee, with an earnest desire to please Thee, and with a dread of offending Thee.

Sanctify us wholly, we beseech Thee, that our spirits, souls, and bodies, may be preserved blameless unto the coming of our LORD JESUS CHRIST.

Grant these, our humble petitions, for the merits of Thy dear SON, JESUS CHRIST our LORD. Amen.

O LORD, who never slumberest nor sleepest, we commend to Thy good care this night ourselves, our friends, and neighbours; and specially those who are in any trouble or distress; be with us through the hours of darkness; and if it please Thee to bring us to the light of another day, may we spend it, and the rest of our lives, in Thy fear, and to Thy Glory. And this we beg through JESUS CHRIST, Thy SON, our LORD. Amen.

Our FATHER, which art in heaven, Hallowed *be* Thy Name. Thy kingdom come. *Thy will be* done in earth, as it is in Heav

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

To GOD'S gracious care and protection we commit ourselves; the LORD bless us and keep us; the LORD lift up the light of His Countenance upon us, and give us peace, now and for evermore. Amen.

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## THE LORD'S PRAYER.

When the Apostles asked our Blessed LORD to teach them how to pray aright He gave them that most perfect form of words which we call the *Lord's Prayer*. He did not mean, of course, that this was to be the only prayer Christians were to use, but He gave them this to use with their other prayers, and to be a kind of pattern to teach them how they ought to *pray*. We may be sure it is the best form *of prayer we could* possibly have, for, *since our LORD* was "Perfect Man," He

must have known exactly what men need; and since He was also "Perfect GOD," He must have known exactly what kind of prayer GOD is pleased to hear and grant. It is most blessed, therefore, to use the LORD'S Prayer. We are sure it contains all we need; and we know that it must be pleasing to GOD if we offer it rightly. It is not sufficient, however, that we "pray with the spirit," we must "pray with the understanding also." It is not enough that we say the words of the LORD'S Prayer. We must try to enter into their real meaning. Let us consider it, therefore, carefully, sentence by sentence; and may GOD bless this effort to explain it.

"OUR FATHER WHICH ART IN HEAVEN."

There are three points to be noticed here. We speak to GOD as to a *Father*, we call Him *our* FATHER, and we think of Him as *in Heaven*.

(1.) We call Him *Father*, because in Baptism we were made His Children; "Now are we the sons of GOD,"[1] says S. John; "Ye have not received the spirit of bondage again to fear," says S. Paul, "*but* ye have received the Spirit of

[1] 1 S. John iii. 2.

adoption, whereby we cry Abba, (that is) *Father*. The Spirit itself beareth witness with our spirit that we are the children of GOD."[1] We are no longer "children of wrath," but we are now "children of grace," and adopted into GOD'S family. GOD is our FATHER. He has undertaken to love, and support, and protect us as a Father does his children, and we have to love, honour, and obey Him, as children do their father. And it is just because GOD is our *Father* that we have the heart to pray to Him. If He were merely our Holy and Almighty GOD, we, sinful as we are, might well fear to draw near Him; but if we believe that He is our *Father*, we feel that He must love us in spite of all our faults and weaknesses, and we are sure that He will help and aid us when we ask Him.

(2.) And we call Him "*Our* FATHER." He is not the FATHER of a few favoured persons only, but of the whole Church—of all Christians throughout the world. We Christians have One FATHER, even GOD, and all we are brethren. And, therefore, there must be no *selfishness* in our *prayers*. We are not to seek merely the

[1] *Rom.* viii. 15, 16.

supply of our own wants; but we must pray for others, as well as ourselves. For indeed we are all members of the same Body, and if one member suffer, all the members suffer with it; and if one member be honoured, all the members rejoice with it. When we pray, then, let us bear in mind that we are all members one of another, and let us "look not every man on his own things, but every man also on the things of others."[1] The welfare of our brethren should be as dear to us as our own.

(3.) And we speak of our FATHER as being "*in Heaven.*" GOD, we know, is everywhere. He is "not far from every one of us, for in Him we live, and move, and have our being."[2] Yet we speak of Him as in Heaven, because Heaven is His throne, and the place where He more especially shows forth His glory; and also because it is in Heaven that our LORD JESUS CHRIST is pleading for us as our Advocate with the FATHER, and where He, our Great High Priest, is always making intercession for us.

"HALLOWED BE THY NAME."

The *first* thing we pray for is, that we

[1] *Phil.* ii. 4. [2] Acts xvii. 27, 28.

and all men may look up to our Heavenly FATHER with due and proper *reverence*. We pray that we may never dishonour Him in thought, or word, or deed, but that we may worship Him, serve Him, and obey Him as we ought to do; we pray that we and all His children may glorify Him, not only with our lips, but in our lives; so that others, seeing our good works, may glorify our FATHER which is in Heaven.

"THY KINGDOM COME."

We pray next for the hastening of that blessed time when the kingdoms of this world shall become the kingdoms of the LORD and of His CHRIST; when all sin, and sorrow, and misery, and suffering, and disease, and death shall be done away; when GOD shall wipe away all tears from our eyes; and when "we, with all those that are departed in the true faith of His Holy Name, shall have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory."

"THY WILL BE DONE IN EARTH, AS IT *IS* IN HEAVEN."

*We further* pray that we may be able

to *do* all things and to *suffer* all things according to GOD's Holy Will; we pray that we may serve Him faithfully each in our several stations, doing His Will cheerfully, perfectly, constantly on earth as the holy Angels do Him service in Heaven; and that, amidst all the changes and chances of this mortal life, we may be able to resign ourselves entirely into His Hands, and to say from our hearts, as our Blessed LORD Himself said, "Not My Will, but Thine be done."[1]

"GIVE US THIS DAY OUR DAILY BREAD."

Give us, that is, all things that be needful, both for our souls and bodies. Give us food and clothing sufficient for the body; and feed our souls with that Heavenly Bread of which a man may eat and not die, even our LORD and SAVIOUR JESUS CHRIST. Grant that we may "labour, not for the meat that perisheth, but for that which endureth unto eternal life."[2] "Give us *this day* our daily bread;" we do not know whether we shall be alive to want it to-morrow, and if we be, we can ask for it again.

[1] *S. Luke* xxii. 42. [2] S. John vi. 27.

"AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US."

Forgive us, we pray Thee, O merciful FATHER, all our numberless sins, which we from time to time most grievously have committed in thought, word, and deed, provoking most justly Thy wrath and indignation against us. Forgive us, as we are willing to forgive others. And may we be always merciful to others, that Thou mayest be merciful to us; may we be ever ready to forgive others that offend us, that we may have forgiveness of our offences at Thy Hand.

"AND LEAD US NOT INTO TEMPTATION."

Thou knowest, O LORD, the weakness of our nature; how easy it is for us to do wrong; how hard it is for us to do right. O suffer us not to be tempted above that we are able to bear. Keep us from the temptations of the world, the flesh, and the devil, and grant to us such strength and protection as may support us in all *dangers, and* carry us through all temptations, *so that* we may in all things obey *Thy blessed Will.*

"BUT DELIVER US FROM EVIL."

From all sin and wickedness; from the evil that is about us, and from the evil that is within us; from all dangers which may happen to the body, and from all evil thoughts which may assault and hurt the soul; from an evil life, and from an evil death, good LORD, deliver us.

"FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER. AMEN."

And all these things we ask of Thee, O Heavenly FATHER, knowing that Thou art willing and able to give us more than either we desire or deserve. For Thine is the kingdom over all things visible and invisible; with Thine Almighty power Thou rulest and guidest all things as Thou seest best; and we know that all things are working together for good to them that love Thee, and for the showing forth of Thy glory in this world and in the world to come, for ever and ever. Amen.

Such are some of the thoughts which the *words* of the LORD'S PRAYER suggest *to us.* How full is it of meaning! How

suited to all our needs! How wonderfully adapted to every time and circumstance of life! Oh, let us try to love it more; to use it oftener and more earnestly; to enter more deeply into its meaning and spirit! Think, too, what blessed associations are connected with it. Think how, ever since JESUS first uttered it on the Mount, it has been the support and comfort of Saints and Martyrs, of sufferers and sinners, in every age. Think how it hallows every period of our lives; how it was the first prayer offered for us when we were made, while helpless infants, children of this Heavenly FATHER; how it was the first prayer our childish lips were taught to utter at our mother's knee; how it has been offered up by us, day by day, in times of sickness and sorrow, or of health and gladness, and has never failed to express our needs. And think, too, how it will be offered up at last over our open grave by sorrowing friends, who will pray to their FATHER and to ours that His blessed kingdom may come, when we shall meet again to part no more, and when no grave shall separate *us from those we love.*

## PUBLIC WORSHIP.

In addition to the worship of GOD in private and in our families, it is our duty and our privilege to take part in the Public Worship of Almighty GOD offered in the Church. Holy Scripture warns us against neglecting this assembling of ourselves together for united worship.[1]

In the Exhortation at the beginning of Morning and Evening Prayer, *four reasons* are given why we attend the Public Worship of GOD.

1. *To render thanks for the great benefits we have received at His Hands.*
2. *To set forth His most worthy praise.*
3. *To hear His most holy Word.*
4. *To ask those things which are requisite and necessary, as well for the Body as the Soul.*

We meet together, therefore, in GOD'S House to *thank* Him, to *praise* Him, to *pray* to Him, and *hear His Word* read or preached.

Surely, then, there is no reason why the Public Worship of GOD should be offered on *Sundays* only. Since GOD

[1] See Heb. x. 25.

blesses us every day, ought we not to thank Him every day? Since He is great and glorious every day, ought we not to praise Him "day by day?" Since His Word is a lantern unto our feet and a light unto our path, do we not need its guidance every day? Since we need GOD's gifts every day, ought we not to ask for them every day? Surely since GOD helps and blesses us every day, the Church has done wisely in appointing Forms of Public Worship for every day?

If, therefore, you are in a parish where there are Week-day Services in the Church, you should endeavour to attend as many of these as possible. Do not let any light matter or trifling cause keep you from GOD's House. Few may be there, perhaps only two or three, but you may be sure of meeting ONE there, that is, JESUS CHRIST: for His promise is, "Where two or three are gathered together in My Name, there am I in the midst of them."[1]

You will not, it is true, be able to *see* JESUS, but He will most certainly be *there.* He will be there to hear you confess your sins, and, upon your true repent-

[1] S. Matth. xviii. 20.

ance, to grant you forgiveness. When you seek Him there in faith He will be found of you, though you see Him not with the eye of sense. Do not doubt His promise, but remember His words, "Blessed are they that have *not seen*, and yet have *believed*."

Of course it may not be in your power to attend the Week-day Services. You may have work to do which ought not to be neglected. You may have engagements which necessarily keep you away; or you may be sick, and be unable to attend. But do not let mere want of inclination, or a cold hard heart, keep you away. If you are conscious that there is no real hindrance to your attending these Services, pray earnestly to GOD to give you the desire to attend them. It is a very bad sign of our Christian state if we do not take *delight* in the Worship of GOD. Think how the Psalmist loved to enter GOD'S House of Prayer. "I was *glad* when they said unto me, We will go into the House of the LORD;" and again, "A day in Thy Courts is better than a thousand;" and again, "My soul hath a *desire* and *longing* to enter into the Courts *of the* LORD." If we have no pleasure;

worshipping GOD on earth, how can we think ourselves fit to worship Him in Heaven?

If possible, then, attend the Week-day Services. You do not know how much you may lose in staying away from them. You cannot tell how much you may gain by regular attendance at them. And even if you be really hindered, by household duties, by sickness, or by work which you cannot neglect, from being present in *body*, you may yet be present in *spirit*. When the hour for Service arrives you can lift up your heart to GOD, if it be for a few moments only, in prayer and praise. Say, for instance, the Creed, and the LORD'S Prayer, and one of the Psalms or Canticles, (which you should learn by heart,) and truly you shall be a fellow-worshipper with those who are in Church, and you shall share in the blessings promised to such by CHRIST.

On *Sundays* you will, of course, go to Church once at least, and oftener if you can. If you can go once only let it be in the *Morning*, if possible. Above all, *try to* attend at the Holy Communion. *This is the* principal Service of the day; *and surely it is* a great dishonour done to

CHRIST when, as is too often the case, the greater part of the Congregation turn away from that Holy Sacrament. As the Church says, "It is your duty to receive the Communion in remembrance of the Sacrifice of His Death, as He Himself hath commanded; which, if ye shall neglect to do, consider with yourselves how great injury ye do unto GOD, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the LORD'S Table, and separate from your brethren who come to feed on the banquet of that Heavenly Food."[1]

You may find the following directions respecting your conduct in Church useful.

1. Be in Church a few minutes before Service begins. You will then have time to collect your thoughts and for private prayer. On entering kneel down quietly in your place and offer the following prayer, which you can learn by heart.

O GOD, in Whose Presence the Angels veil their faces, help me to adore Thee with reverence and godly fear. Keep me from all vain and wandering thoughts; and may the words of my mouth and the meditation of my heart be acceptable in

[1] *See* Second Exhortation to Holy Communion.

Thy sight; through JESUS CHRIST our LORD. Amen.

You can also say any other prayers, asking specially for GOD'S blessing upon yourself, the clergy, and the congregation, who are about to join in His worship. If you have any time remaining before the Service begins, read some of the Psalms, or try to fix your thoughts upon the greatness and goodness of GOD; and consider what a great privilege it is to be allowed to draw near to Him as our FATHER.

2. Beware of looking about you to see what others are doing. Such conduct does harm both to yourself and to others: it prevents your own thoughts being properly given to the Service in which you are engaged, and it distracts the attention of others also.

3. Join heartily in the Singing and Responses; but not so as to make yourself remarkable, or to disturb those who are near you.

4. Kneel humbly during the prayers, and beware of all lazy and irreverent postures. Remember always in Whose Presence you are, and to Whom you are *speaking.*

5. *Bow your* head reverently whenever

the Name of our LORD JESUS CHRIST is mentioned, and be careful to conform to the other old usages of the Church, such as turning to the East at the Creed, and standing when the Holy Gospel is read. These customs have all a meaning, and tend to keep alive a spirit of reverence, and of *united* worship.

6. Bear in mind that it is to *worship God*, and not merely to listen to a Sermon, that you go to Church. It is quite right that you should "hear Sermons," and if you try to profit by what you hear they will do you much good; but it is far more important that you should join in the Church's worship of GOD. You may hear many Sermons, and perhaps be little if any the better for them. But if you join heartily in the Worship of GOD you are *sure* to draw down a blessing from Him Who has said, "Them that honour Me, I will honour."

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## HOLY COMMUNION.

Every Christian who has been Confirmed *ought* to be a communicant. We *find that* one of the rules given in the

Prayer Book at the end of the Service for the Holy Communion, says, "*Every Parishioner shall communicate at the least three times in the year, of which Easter is to be one.*"

Let us see, therefore,

I. *Why* we should receive the Holy Communion.

II. *How* we ought to receive it.

I. There are three chief reasons why we ought to receive the Holy Communion.

1. Because CHRIST has commanded us to do so.

2. Because in the Holy Communion "we spiritually eat the Flesh of CHRIST and drink His Blood," to the "strengthening and refreshing of our souls."

3. Because as often as we "eat this Bread and drink this Cup" we "do show the LORD'S Death till He come."[1]

First, then, we should come to the Holy Communion, because *Christ has commanded us to do so.* At His Last Supper, the very night before He died upon the Cross *for* our sins, "He took bread, and when *He had given* thanks He brake it, and

[1] 1 Cor. xi. 26.

said, Take, eat; this is My Body which is broken for you: this do in remembrance of Me. After the same manner also He took the Cup, when He had supped, saying, This Cup is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me."[1] Surely, if we really love our SAVIOUR, we cannot be happy while we do not obey His last dying command? If any earthly friend had lost his life in saving ours, and with his dying lips had asked us to do some easy thing out of love to him, should we not think ourselves most ungrateful if we were not to do it? And is it not the very greatest ingratitude to refuse to fulfil the last dying request of our Heavenly Friend and SAVIOUR JESUS CHRIST? "If ye love Me," He says, "keep My Commandments."[2] How can we think that we really love Him if we refuse to keep this His last and most affectionate Commandment?

But, secondly, we ought to come to the Holy Communion, not only because CHRIST has commanded us to do so, but also because *in It we receive the strengthening and refreshing of* our souls by the

[1] *1 Cor.* xi. 23—25. [2] S. John xiv. 15.

*Body and Blood of Christ.* "My Flesh is meat indeed, and My Blood is drink indeed,"[1] are the words of CHRIST Himself, and, as the Catechism teaches us, the Body and Blood of CHRIST are verily and indeed taken and received by the faithful in the LORD's Supper. S. Paul tells us the same thing; "The Cup of Blessing which we bless, is it not *the communion* (that is '*the partaking*') of the Blood of CHRIST? The Bread which we break, is it not the communion of the Body of CHRIST?"[2] Now the Body and Blood of our Blessed LORD, which we spiritually eat in the Holy Communion, is the Food which GOD has provided for our souls, as He has given us bread and wine and other food for our bodies; and the soul can no more live without food than can the body. CHRIST Himself has said plainly, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you;"[3] that is, as our bodies must die unless we eat the natural food which GOD has provided for their support, so our souls cannot live unless we eat this heavenly and spiritual

[1] *S. John vi. 55.* [2] 1 Cor. x. 16.
[3] *S. John vi. 53.*

Food of the Body and Blood of CHRIST. Of course GOD *can* keep either our bodies or our souls alive without food, but *will* He do so? We know that we might pray to Him day and night to keep our bodies alive, but in vain if we would not eat our bodily food; and how can we expect Him to keep our souls alive, if we merely pray to Him to do so, and refuse to eat our spiritual Food? Prayer, after all, necessary as it is, is only *asking* for GOD'S help, and asking is not the same as receiving. It is quite true that CHRIST has said, "Ask, and ye shall receive," and so, when in prayer we ask for help, in the Holy Communion GOD offers it in answer to our prayer. Prayer, as a wise man has remarked, is like stretching out our hand to GOD for what we want, and the Holy Sacraments are like GOD'S Hands held out to give us what we want. But what is the use of holding out our hand to GOD in prayer, if when He holds out His Hand to us in the Holy Communion to give us what we have asked for, we turn away? To pray to GOD for grace and strength, and then to refuse to receive the Holy Communion which He *has appointed* for the strengthening and

refreshing of our souls, is as foolish as it would be to pray to GOD for our daily bread, and then to refuse to eat it.

Thirdly, we ought to come to the Holy Communion, because *in It we "show forth the Lord's Death,"* that is, we plead before GOD the merits of the All-Sufficing Sacrifice of CHRIST in the manner our LORD Himself appointed when He said, "Do this in *remembrance* of Me." We offer before the FATHER a memorial of the Sacrifice offered by the SON. We put Him in remembrance of the Great Atonement made upon the Cross. We plead with the FATHER by CHRIST Crucified, presenting as it were to Him the Body and Blood of His SON Who was made Flesh and died for our salvation, that in Him and by Him we may be accepted, that the remedy provided for all may be applied to, and taken by, each one in particular. Not, of course, that GOD has forgotten, or needs to be reminded, of what CHRIST has done for us. But as He Who knows what we need before we ask has yet bidden us ask, so He, Who so loved the world that He sent His Only-Begotten *SON into the world*, has been pleased to *appoint this perpetual* memorial of the

Death of CHRIST, and of the benefits which we receive thereby.

It is, therefore, both our *duty* and our *interest* to come to the Holy Communion. It is our *duty*, because CHRIST has commanded us to do so; it is our *interest*, because in It we plead the merits of our SAVIOUR'S Death, and receive the strengthening and refreshing of our souls by the Body and Blood of CHRIST. *If we wilfully refuse to come to that Holy Sacrament we are disobeying one of the plainest commands of Christ, we refuse to "show forth" His Death in God's appointed way, and we are starving our souls to death.*

II. Let us consider then, secondly, *how* we should come to the Holy Communion, that we may receive it worthily.

Now *four* things, the Catechism tells us, are required in those who will come to the LORD'S Supper rightly: *Repentance, Faith, Thankfulness, Charity.*

1. We must have *Repentance;* that is, we must be truly sorry for all the errors and sins of our past life, and be fully determined that through GOD'S grace we will give them up, and serve Him better for the *time* to come. Repentance means *not only* being *sorry* for our sins, but

*changing our mind about them;* and we cannot really repent of our sins without resolving to give them up. Many a sinner is *sorry* for his sins without *repenting* of them, and unless we have made up our minds to forsake our sins, we have no true repentance.

2. We must have *Faith;* that is, we must have a firm trust in GOD'S willingness to forgive us our past sins for the sake of JESUS CHRIST, and also to give us grace and strength in the Holy Sacrament to serve Him better for the time to come.

3. We must have *Thankfulness;* that is, we must have a deep sense of love and gratitude in our hearts towards our Blessed SAVIOUR, Who has not only died for us, but Who offers us His Body and Blood in this Holy Sacrament.

4. We must have *Charity;* that is, we must be willing to forgive from our hearts all who have done us any wrong or injury, and be ready to make amends, so far as we can, for any wrong we have done to others, either by word or deed.

We see, therefore, that we are not *required to* be quite good and perfect before *we come to this* Holy Sacrament, or who *would ever dare to* come? In one sense

we are never *worthy* to receive this or any other favour from GOD. But any one who comes with a true penitent heart and lively faith will receive it *worthily*. We are to come, not because we are good, but trusting to be made through It better than we are. As the service in the Prayer Book says, "We do not presume to come to GOD'S table, trusting in our own righteousness, but in His manifold and great mercies." None of us are free from sin, and if we wait until we are before we come to the Holy Communion, we shall never come to it at all. The great difference between those who are fit, and those who are unfit, to receive this Holy Sacrament is this, that those who are fit are *trying* to do what is right and to serve GOD, while those who are unfit are contented to go on leading a careless or sinful life. If we be really sorry for our past sins; if we wish to love GOD more and to serve Him better, then we are fit to come to the Holy Communion; but if we be *not* sorry for our sins; if we have no intention of trying to lead a better life, then we should only mock GOD by coming to His Holy Table, and we should increase *our condemnation* by doing so.

Let us all, then, come to the Holy Communion with true sorrow for our sins, with hearts full of love towards GOD and Man, and with a firm trust in CHRIST's power and willingness to save us. O let nothing but sin *unrepented of* keep us away from CHRIST. To whom else can we go? from whom else can we obtain pardon for the past, or strength for the future? If we love Him let us not shrink from obeying His last Command. Surely we cannot for a moment suppose that He, Who loved us so much as to die for us, would bid those who love Him do anything that would harm them! If we have sinned, let us come to Him in this Holy Sacrament with a true penitent heart, and He will say to our souls, "Thy sins are forgiven thee: go in peace." If we are in sorrow, let us come to Him Who was Himself a man of sorrows and acquainted with grief, and He will comfort us. If we are weary and heavy laden with the cares and troubles of this life, let us come to Him, and He will give us rest. So shall the Blessed Sacrament of His Body *and Blood* be our support in life, our comfort *in sickness* and sorrow, our stay in *death.* Our sinful bodies shall be made

clean by His Body; and our souls shall be washed through His most precious Blood. We shall evermore, in this world and in the world to come, dwell in Him and He in us.

## A PLAIN PREPARATION FOR HOLY COMMUNION.

*Plain Thoughts to be read over each Morning, and kept in mind during the Day.*

1. I am about to obey the last Commandment of my dying SAVIOUR, Who has bid me "Do this" in remembrance of Him. O may I always show my love to Him by keeping His Commandments.

2. I am about to receive His Body and His Blood to the strengthening and refreshing of my soul. How can I love Him enough Who has not only died for me, but Who offers me His Body and Blood to be my spiritual food and support in this Holy Sacrament!

3. I am about to "show forth the LORD'S Death;" to plead before GOD the merits of my SAVIOUR'S Sacrifice, and to declare *before men* that my only hope is in JESUS *CHRIST*, and Him Crucified.

5. He forgave the Apostle
sook Him, and S. Peter, who d
I humbly hope He will forgiv
my many sins.

6. O blessed SAVIOUR, Who
come unto Thee, I cast myself
mercy. To whom else can I
Thy Commandments be my d
Body and Blood my support,
my life, now and for evermore.

*Short Prayers to be used eac*
*after reading these Thoug*

1. O merciful GOD, Who w
the death of a sinner, but that

through the same Thy SON JESUS CHRIST our LORD. Amen.

2. O GOD, forasmuch as without faith we cannot please Thee, help me to believe perfectly and without all doubt in my SAVIOUR CHRIST, and in Thy mercies through Him. May I behold in Him the Lamb of GOD that taketh away the sins of the world, and may I draw near with faith to the blessed Sacrament of His Body and Blood, to receive therein pardon for my past sins and grace to help me for the time to come; through JESUS CHRIST our LORD. Amen.

3. O SAVIOUR of the World, Who by Thy Cross and Passion hast redeemed us from sin and misery, fill my heart, I pray Thee, with love and thankfulness to Thee. May I ever remember that I am not mine own, but that I have been bought with the price of Thy most precious Blood; and so may I ever live to Thee Who didst die for us. Amen.

4. O Blessed JESU, Who hast charged us to love one another as Thou hast loved us, and hast taught us that all our doings without charity are nothing worth, may I ever *show* myself Thy disciple by my love *towards* my neighbour. Take from m

all hardness of heart, all bitterness, all wrath, and anger, and evil speaking, with all malice; make me kind, loving, and considerate towards all; and help me to forgive others, even as GOD for Thy dear sake has forgiven me. Amen.

*Plain Questions to be asked of ourselves each Night, and answered honestly, as in the Sight of God.*

1. Have I really tried this day to keep myself from all I know to be wrong, and to serve GOD to the best of my power?

2. Have I allowed any unkind, impure, or vain thoughts to dwell in my mind? Have I spoken any angry, false, or irreverent words? Have I been guilty of any spiteful, cruel, or dishonest acts?

3. Have I tried to keep up in my mind a sense of GOD'S Presence? Have I remembered that I must give account to Him for every thought, and word, and deed?

4. Have I been thankful to GOD for all His mercies towards me? or have I allowed myself to be discontented with what He has seen fit to send me?

5. *Have I been* willing to forgive from *my heart any one* who has spoken evil of

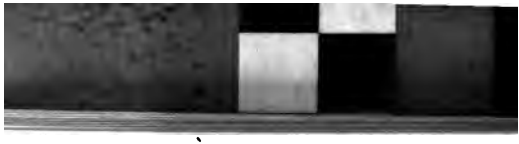
me, or used me unkindly? Have I tried to return good for evil, and to do all the good in my power to those about me?

6. May I hope that through GOD'S grace I am gradually becoming holier? more sorry for my sins? more fit to come to the Holy Communion? more prepared for death, and judgment, and eternity?

*Short Prayers to be said each Evening after the above Questions have been put.*

1. O Most Merciful FATHER, I have sinned against Thee in thought, and word, and deed. Forgive me my many sins, especially those I have this day committed. [*Here mention what sins you remember.*] Give me true sorrow for them, and help me to forsake them utterly. Subdue in me all anger and malice, all selfishness and discontent, all impurity and covetousness, all falsehood and deceit; and so make haste to help me in this world, that I may ever live with Thee in the world to come; through JESUS CHRIST our LORD. Amen.

2. O JESU, SAVIOUR of Mankind, save me from my sins. O JESU, Light of the *World, lighten* my darkness. O JESU





**Bread of Heaven, feed me that I may live for ever. O Jesu, Rest of the Weary, grant me Thy peace now and for evermore. Amen.**

NOTE.—*These Prayers for Morning and Evening are meant to be used in addition to the Lord's Prayer and your other usual Prayers.*

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## THE SEASON OF SICKNESS.

Now that you are sick you must bear in mind that GOD has sent this sickness out of *love* to you, and you must pray Him to make it a real blessing to your soul.

If you will read the Exhortation in the Service for the *Visitation of the Sick* in the Prayer Book, you will see that it tells us of two chief reasons why GOD sends sickness upon us:—

1. *To try our patience for an example to others.*

2. *To make our own Souls better.*

You must therefore be careful to avoid all impatience, and want of submission to GOD's will; and you must strive to bear *your* sufferings *thankfully*, remembering *the Words of* Holy Scripture, that though "*No chastening* for the present seemeth

to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."[1]

You must also try to discover what sins you have committed, or what duties you have neglected, which may have caused GOD to send you this sickness, that so you may confess your sins and shortcomings to GOD, and obtain from Him pardon for the past, and strength for the future. Farther on you will find some questions for Self-Examination, which may help you to discover what your sins have been.

Send as soon as possible to the Clergyman of the parish to let him know that you are ill—you need never be afraid of sending for him *too soon*, since whatever may be the result of your sickness, his visits may always be of use to you. He will always be glad to visit you both as a friend, and as "a Minister of CHRIST and Steward of the Mysteries of GOD." As your *friend* you may expect from him friendly aid and sympathy; as the "*Minister of Christ*" he comes to you, by CHRIST'S appointment, as the Physician

[1] Heb. xii. 11.

more likely to do your soul
hen he knows what is its real sta
e cannot "quiet our own mind
hurch bids us "open our grief" t
iscreet and learned Minister of
Vord, that by the Ministry of
Vord, we may receive the ben
bsolution, together with ghostly
l and advice.[1] Do not hesitate t
urself of this privilege: it is your
a member of CHRIST'S Churc
hich you were baptized "for the
n of sins." "Our LORD JESUS CH
our Church declares,[2] "hath left
His Church to absolve all sinner
ly repent and believe in Him."

soul,—"a word of pardon and a word of peace."

Be careful to ask for the prayers of the Church. "The prayer of a righteous man availeth much;"[1] of how great value, then, must be the prayers of the whole congregation met together in CHRIST'S name?

Pray earnestly yourself to GOD; your prayers need not be long, so that they be earnest and heartfelt. Farther on you will find some prayers suitable for the season of sickness.

If your sickness be a lingering one, you should receive the Holy Communion at least once in every three months. If you have hitherto neglected that Holy Sacrament, you should begin at once to prepare yourself for receiving it. Surely you would shrink from dying without having obeyed your SAVIOUR'S last command?

Be diligent in reading GOD'S Word. If you are weak and cannot read much at a time, read thoughtfully a few verses of the Psalms or Gospels, and try to keep them in your mind. GOD can bless them to you, and bring them home to your soul. *If you are* able to do so, you should read

[1] S. James v. 16.

the Psalms and Lessons for each day; and also the Epistles and Gospels on Sundays and other Holy Days.

*When in great pain* you will find the following passages of Holy Scripture suitable: Psalms vi., xxii., xxxviii., lxxvii. cii.; S. Matth. xxvi. 36—44; Heb. xii.; Rev. vii. 9 to end; xxi. 1—7.

*When afraid of death*, read Psalm xxiii. or S. Luke xxiii. 33 to 46, or Acts vii. 55 to end.

*When your sins weigh heavily on your mind*, the following will be useful: Psalms li., lv., lvi., cxxx., cxliii.; S. Mark xiv. 66 to end; S. Luke xv.; S. John viii. 1—11; xxi. 15—22.

*When in trouble*, read Psalms vi., xiii., xxv., xxxvii., lxi., lxx., cxliii.; Job ii.; Mal. iii. 13 to end; 1 S. Pet. iv. 12 to end.

*When recovering from sickness*, use Psalms xxvii., xxx., xxxiv., ciii., cvii., cxvi., cxlv., or S. Luke i. 46—55; xvii. 11—19.

Above all think of JESUS, and of all He has suffered for you. When in poverty think of Him who had not where to lay His Head. When afraid of coming trials, *think of* His Agony in the Garden of *Gethsemane, when* His sweat was as it were *great drops* of blood falling from

Him. When friends are few, or when they seem to neglect you, think how all His disciples forsook Him and fled: when you hunger, remember how He fasted for your sake: when you thirst, remember how He thirsted on the Cross: when in pain think of the nails which pierced His Hands and Feet: when GOD seems to hide His Face from you, remember how He cried, "My GOD, My GOD, why hast Thou forsaken Me?" and when you think of these things, pray that you may bear your trials meekly, patiently, bravely, as CHRIST bore His; and that you, like your Blessed Master, may be made "perfect through suffering."

### FORM OF SELF-EXAMINATION

*To be used by a Sick Person at the beginning of his Sickness, or before receiving the Holy Communion.*

*Prayer before Examination.*

O Almighty GOD, give me grace now to examine my life and conversation by the rule of Thy Commandments; and whereinsoever I shall perceive myself to have offended, either by will, word, or deed, there help me to bewail my own sinfulness, and to confess myself unto Thee.

with full purpose of amendment of life. And if I shall perceive my offences to be such as are not only against Thee, but also against my neighbours, then help me to reconcile myself unto them; being ready to make amends according to the uttermost of my power for all injuries and wrongs done by me to any other; and being likewise ready to forgive others that have offended me, even as I would have forgiveness at Thy hands; through JESUS CHRIST our LORD. Amen.

*First Commandment.*

1. Have I loved any person, or anything more than GOD?

2. Have I tried to please myself or others, instead of GOD?

3. Have I been constant and earnest in prayer?

4. Have I tried at all times to submit myself to GOD'S Will, and to trust Him in all the events of my life?

*Second Commandment.*

1. Have I paid due and proper respect to all things specially belonging to GOD, *as His House, His* Word, His Sacraments?

*2. Have I remembered* that my chil-

dren and others may have to suffer for my sins?

*Third Commandment.*

1. Have I used GOD'S Name lightly and without due cause?
2. When worshipping GOD, have I tried to keep my thoughts from wandering?
3. Have I spoken slightingly or disrespectfully of religion, or religious things?

*Fourth Commandment.*

1. Have I spent my Sundays profitably, without idling, and doing only necessary work?
2. Have I attended the Church Services as regularly as possible?
3. Have I tried to remember that *all* my time belongs to GOD, and to spend it to His honour and glory?

*Fifth Commandment.*

1. Have I tried to love, obey, and help my parents to the best of my power?
2. Have I been obedient and respectful to all who are set over me?
3. Have I been careful to set a good *example to* all about me, and to be kin

and considerate to all who are placed under me—to my children, or servants?

*Sixth Commandment.*

1. Have I given way to any evil, angry, or hasty temper?

2. Have I tried to return good for evil, and to forgive others, as I hope GOD will forgive me?

3. Have I led others into sin by my talk or example?

*Seventh Commandment.*

1. Have I behaved myself with decency and modesty?

2. Have I been unwilling to see or hear anything immodest; and tried to check *at once* any impure thought?

3. Have I been moderate in eating and drinking, and dressed with simplicity according to my station in life?

*Eighth Commandment.*

1. Have I stolen anything? Have I been strictly honest in all my dealings?

2. *Have* I been careful to pay all my *debts, and to avoid* doing mischief to the *property of others?*

3. Have I taken praise which I did not justly deserve, or sought to gain credit for being better than I am?

4. Have I remembered that all I have belongs to GOD, and has been lent to me to use for His Glory?

*Ninth Commandment.*

1. Have I spoken without real necessity of the faults of others? Have I taken pleasure in hearing tales to their disadvantage?

2. Have I judged any one hastily without knowing all the facts of the case?

3. Have I been guilty of a lie, or of evil speaking?

4. Have I encouraged others to talk idle gossip or scandal?

*Tenth Commandment.*

1. Have I allowed myself to long after that which belonged to another?

2. Have I striven to be always contented with my lot in life, and to be thankful to GOD for all His many and undeserved mercies towards me?

3. Have I remembered the words of the LORD JESUS, "It is more blessed to give *than to* receive;" and have I tried to ac

all our endeavours are but vain; give Thy blessing to the means used for my recovery, and, if it be Thy will, make them so effectual to that end that I may live to glorify Thee by my life, and to be better prepared against the hour of death. Amen.

### 3. *For Resignation.*

O LORD JESUS, I desire neither life nor death, but Thy will. Thou art the thing, O LORD, that I long for; be it unto me according to Thy pleasure. If it be Thy will that I should die, receive my soul, and grant that in Thee I may find everlasting rest. But if it be Thy will that I should live longer upon the earth, give me grace to amend the rest of my life, and with good works to glorify Thy Holy Name, Who, with the FATHER and the HOLY GHOST, livest and reignest ever One GOD, world without end. Amen.

### 4. *For Repentance.*

O Merciful GOD, Who willest that we should be made better by every chastisement that Thou dost send us; help me to call my ways to remembrance, and to find *out whether any sins* of mine have brought *this affliction upon* me. Make me deeply

sensible of my manifold sins. Grant that this Thy Fatherly correction may add strength to my faith and seriousness to my repentance. Give me a sure trust in Thy mercy, and help me to cast all my care upon Thee, knowing that Thou carest for me. If Thou seest fit to spare my life, grant that I may show by my deeds that I have been made better by this trial: and if Thou dost take me hence forgive me all my sins for CHRIST'S sake, and wash them out in His most precious Blood, through the Same Thy SON JESUS CHRIST our LORD. Amen.

### 5. *For Patience.*

O GOD, Who hast bidden us not to despise Thy chastening, nor to faint when Thou dost rebuke us; grant that I may not strive nor murmur against this Thy Fatherly correction, but faithfully and patiently endure Thy chastisement. Strengthen me, O LORD, I beseech Thee, that no pains nor sufferings may overcome my patience, and in Thy good time give me a happy deliverance out of all my troubles; through JESUS CHRIST our *Blessed* SAVIOUR. Amen.

### 6. *For Support in Great Pain.*

O Merciful GOD, Who dost not willingly afflict us, help me, I pray Thee, in this my hour of need. I know that my sufferings are less than I have deserved; but yet since they pierce deep, and are hard for me to bear, I call humbly to Thee for aid. Deal not with me after my sins, but according to Thy great mercy look upon me and help me. Lay not on me more than I am able to bear. My soul melteth away for very trouble; comfort Thou me according to Thy Word. Leave me not comfortless, but send Thy HOLY SPIRIT to strengthen, support, and comfort me in all my sufferings. If Thou shalt see fit do Thou ease my pain, and restore me to health and strength; but if not, Thy blessed will be done! Help me, LORD, for the sake of Thy dear SON JESUS CHRIST our LORD. Amen.

### 7. *For Sleep.*

O LORD, Thou holdest mine eyes waking, and in the night season I take no rest. Consider my weariness which asks *for rest, and* my weakness which needs *refreshment.* Let not sleep always fly

from me, but let my wearied eyes at length find it; and make my sleep sweet unto me. But if Thou shalt see fit to prolong my watchings, fill my soul with heavenly thoughts. Let me remember Thee upon my bed, and think upon Thee when I am waking. Let the thoughts of Thee be my comfort, till Thy goodness shall see fit to give sleep to mine eyes and refreshment to my weary body; through my Blessed SAVIOUR JESUS CHRIST. Amen.

### 8. *For Friends.*

Almighty and most Merciful FATHER, without Whose permission neither pain nor grief can approach to try us; look in Thy great mercy upon my friends, and take away from them all undue care and anxiety about my health. Make them feel and know that sickness and recovery, life and death, are in Thy Hands; and that Thou wilt do what is best for them and me. Support them in the toil of watching, and strengthen them to endure this their labour of love in my behalf. Make me grateful to them for their services, and considerate to them in all *things.* Give them resignation to Th

will, so that whether I live or die they may submit without murmuring to Thy good pleasure. Do Thou reward them for their labour and care for me; and in Thy good time bring us all safely to Thy heavenly kingdom; through JESUS CHRIST our LORD. Amen.

### 9. *On Sending for a Clergyman.*

Almighty and most Merciful FATHER, Who of Thy Divine Providence hast appointed Ministers of CHRIST and Stewards of Thy Mysteries, let it not be in vain that I have sent to desire Thy servant's ministry. Do Thou prosper his efforts for my good. Let not my sins render unavailing his prayers and ministry in my behalf; but grant me such blessings as he shall ask, and Thou shalt see fit; through JESUS CHRIST our LORD. Amen.

### 10. *In Dangerous Sickness.*

O Holy and Merciful JESU, Who hast promised that Thou wilt not leave us comfortless, send, I pray Thee, Thy HOLY *SPIRIT to* comfort, support, and strengthen *me in this my* heavy trial. I look to Thee, *my SAVIOUR,* Bleeding and Dying upon

the Cross for my salvation! O cleanse my soul in Thy precious Blood from the guilt of all the sins of my life past, that they rise not up against me to condemn me. Let the power of Thy Cross and Passion defend me from the attacks of Satan and all evil spirits.

To Thy mercy, O Loving JESU, I commend my soul and my body. LORD, pardon my sins, save me, and be merciful unto me, for Thy tender mercies' sake. Amen.

### 11. *For a Happy Death.*

O LORD JESU CHRIST, Who didst die upon the Cross for me, suffer me not at my last hour, through any pains of death, to fall from Thee. Into Thy Hands I commend my spirit, for Thou hast redeemed me, and none can pluck me out of Thy Hands. Grant that when I walk through the valley of the shadow of death I may fear no evil, but do Thou be with me to support and comfort me in the hour of darkness. May I fall asleep in Thee, to awake up after Thy Likeness, and to be satisfied with it. In the hour of death, and in the day of judgment, by Thy Cross and Passion, GOOD LORD, *deliver me.* Amen. Amen.

### 12. *A Thanksgiving for Recovery.*

Glory be to Thee, O GOD, for the sickness Thou didst in mercy send me.

LORD, the stripes Thou didst lay on me were the stripes of love; Glory be to Thee.

I shall not die, but live, and declare the works of the LORD; Glory be to Thee.

Thou LORD hast chastened and corrected me, but Thou hast not given me over unto death; Glory be to Thee.

Before I was troubled I went wrong, but now will I keep Thy Word; Glory be to Thee.

O LORD GOD, Who hast in mercy prolonged my days, give me grace to spend that life which Thou hast spared in Thy service, and to Thy glory. May I ever remember that I am spared not to repeat my sins, but to repent of them. O give me grace that I may perform all my resolutions of obedience, and walk before Thee with a perfect heart. May I so spend the rest of my life that when Thou shalt be pleased to call me hence I may cheerfully resign my soul into Thy Hands, and obtain mercy and acceptance *for the sake of* JESUS CHRIST our Blessed *LORD and* SAVIOUR. Amen.

## HYMNS FOR THE SICK.

I.

FATHER, whate'er of earthly bliss
Thy sovereign hand denies,
Accepted at Thy throne of grace
Let this petition rise.

Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

Let the sweet hope that Thou art mine,
My paths of life attend;
Thy Presence through my journey shine,
And bless its happy end.

II.

My GOD and FATHER, while I stray
Far from my home, on life's rough way,
O teach me from my heart to say,
Thy will be done!

Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
Thy will be done!

Should grief or sickness waste away
My life in premature decay,
My FATHER, still I strive to say,
Thy will be done!

Let but my fainting heart be blessed
With Thy sweet Spirit for its guest,
My GOD, to Thee I leave the rest;
Thy will be done!

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say
Thy will be done!

Then, when on earth I breathe no more
The prayer, oft mixed with tears before,
I'll sing upon a happier shore
Thy will be done!

III.

LORD, have mercy when we lie
On the restless bed, and sigh,
Sigh for Death, yet fear it still,
From the thought of former ill.
When all other hope is gone,
When our course is almost done,
When the dim advancing gloom
Tells us that our hour is come,
O, then have mercy, LORD!

LORD, have mercy when we know
First how vain this world below;
When the earliest gleam is given
Of Thy bright but distant Heaven:
When our darker thoughts oppress,
Doubts perplex, and fears distress,
And our saddened spirits dwell
On the open gates of Hell,
O, then have mercy, LORD!

IV.

*O Thou from* whom all goodness flows,
*I lift my soul to* Thee;
*In all my sorrows*, conflicts, woes,
*Good* LORD, remember me.

When on my aching burdened heart
My sins lie heavily,
Thy pardon grant, Thy peace impart;
Good LORD, remember me.

If trials sore obstruct my way,
And ills I cannot flee,
Then let my strength be as my day;
Good LORD, remember me.

If worn with pain, disease, and grief,
This feeble frame should be,
Grant patience, rest, and kind relief;
Good LORD, remember me.

And oh, when in the hour of death
I bow to Thy decree,
JESU, receive my parting breath;
Good LORD, remember me.

V.

Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is *there*.

O happy retribution!
Short toil, eternal rest:
For mortals and for sinners
A mansion with the blest.

For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.

The mention of thy glory
Is unction to the breast,

And medicine in sickness,
And love, and life, and rest.

O one, O only mansion!
O Paradise of Joy,
Where tears are ever banished,
And smiles have no alloy.

I know not, oh, I know not
What joys await us there;
What radiancy of glory,
What bliss beyond compare.

O sweet and blessed country,
The Home of GOD's elect!
O sweet and blessed country,
That eager hearts expect!

JESU, in mercy bring us
To that dear land of rest,
Who art, with GOD the FATHER,
And SPIRIT, ever blest.

VI.

Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From Thy Riven Side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labours of my hands
Can fulfil Thy law's demands;
*Could* my zeal no respite know,
*Could* my tears for ever flow,
*All for sin* could not atone:
*Thou must save*, and Thou alone.

Nothing in my hand I bring:
Simply to Thy Cross I cling;
Naked come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, SAVIOUR, or I die.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
See Thee on Thy judgment throne;
Rock of Ages, cleft for me,
Let me hide myself in Thee.

VII.

JESU, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy Face to see,
And in Thy Presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than JESU'S Name,
The SAVIOUR of mankind.

O Hope of every contrite heart,
O joy of all the weak,
To those who fall how kind Thou art,
How good to those who seek!

But what to those who find? Ah! this
Nor tongue, nor pen can show;
The love of JESUS what it is
None but His loved ones know.

JESU, our only Joy be Thou,
As Thou our Prize wilt be;
*In* Thee be all our glory now,
And through eternity.

VIII.

Far from these narrow scenes of night
  Unbounded glories rise,
And realms of infinite delight,
  Unknown to mortal eyes.

Fair distant land; could mortal eyes
  But half its joys explore,
How would our spirits long to rise,
  And dwell on earth no more!

There pain and sickness never come,
  And grief no more complains;
Health triumphs in immortal bloom,
  And endless pleasure reigns.

O may the heavenly prospect fire
  Our hearts with ardent love,
Till wings of faith and strong desire
  Bear every thought above!

Prepare us, LORD, by grace divine,
  For Thy bright Courts on high;
Then bid our spirits rise, and join
  The chorus of the sky.

IX.

One there is above all others;
  O how He loves!
His is love beyond a brother's;
  O how He loves!
Earthly friends may fail or leave us,
One day soothe, the next day grieve us,
But this Friend will ne'er deceive us;
  *O how He* loves!

*'Tis eternal life to* know Him;
  *O how He loves!*

Think, oh think, how much we owe Him;
O how He loves!
With His precious Blood He bought us,
In the wilderness He sought us,
To His fold He safely brought us;
O how He loves!

We have found a Friend in JESUS;
O how He loves!
'Tis His great delight to bless us;
O how He loves!
How our hearts rejoice to hear Him
Bid us dwell in safety near Him;
Why should we distrust or fear Him?
O how He loves!

Through His Name we are forgiven;
O how He loves!
Backward shall our sins be driven;
O how He loves!
Best of blessings He'll provide us,
Nought but good shall e'er betide us,
Safe to glory He will guide us,
O how He loves!

## X.

JESUS lives! no longer now
Can thy terrors, Death, appal us;
JESUS lives! by this we know
Thou, O Grave, canst not enthral us.
Alleluia!

JESUS lives! henceforth is Death
But the gate of Life immortal;
This shall calm our trembling breath,
When we pass its gloomy portal.
Alleluia!

... Our hearts know well
Nought from us His love shall se
Life, nor Death, nor powers of Hell
Tear us from His keeping ever.
Alle

JESUS lives! to Him the Throne
Over all the world is given:
May we go where He is gone,
Rest and reign with Him in Heav
Alle

XI.

My spirit on Thy care,
Blest SAVIOUR, I recline;
Thou wilt not leave me to despair,
For Thou art Love divine.

In Thee I place my trust,
On Thee I calmly rest;
I know Thee good, I know Thy

XII.

Jerusalem, my happy home,
Name ever dear to me!
When shall my labours have an end
In joy, and peace, and thee?

When shall these eyes thy heaven-built walls,
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

There happier bowers than Eden's bloom,
Nor sin, nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you!

Why should I shrink from pain and woe,
Or feel at Death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Jerusalem, my happy home!
My soul still pants for thee:
Then shall my labours have an end,
When I thy joys shall see.

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## THE SEASON OF MOURNING.

The death of those we love is one of the commonest and heaviest of earthly trials. In these sad hours of bereavement and mourning the Christian stands in *need, more*, perhaps, than at any other

"I would not have you ignorant,
en," writes S. Paul in his First
) the Corinthians, "concerning
hich are asleep." Mark the exp
hich the Apostle uses. He spe
hose who have departed this life
ıith and fear of GOD, not as *dead*,
*sleep;* that is, in a state of tem
est, from which they shall arise rel
nd strengthened, as is the case
atural sleep. *Sleep* is now a well-
xpression to denote the state of
ho have died in the LORD. "He
holy sleep: say not that the go
ie," is an ancient epitaph, as be

parted "even as others which have no hope." What S. Paul here forbids is the faithless, hopeless, comfortless grief of those who do not believe in "the resurrection of the body, and the life of the world to come," and to whom, therefore, the loss of those they love seems final and irreparable. The feeling of sorrow which naturally arises in our hearts when our friends are taken from us, if controlled by submission to the will of GOD and cheered by the blessed hope of immortality, is allowable and right; for even JESUS wept at the grave of Lazarus whom He loved. How, indeed, *can* we help sorrowing at such times? It is true that to the Christian the chief bitterness of death has passed away, yet still the death of those we love is a *chastisement*, and "no chastening for the present seemeth to be joyous, but grievous."[1] S. Paul himself speaks of death as an "enemy," as "the last enemy that shall be destroyed;"[2] and we know that it is a sign and token of the first curse which passed upon man for his disobedience. And, therefore, though we may, nay, ought, to give GOD hearty thanks

[1] *Heb.* xii. 11. [2] 1 Cor. xv. 26.

misery, nor death which frees us
misery, had entered into the wo
We may believe with the firmest
those we love are "not dead, b
ing," and that they shall awak
their sleep, and yet we may weep
graves, as CHRIST wept at the
Lazarus, who was so soon to co
from the dead. We may feel t
better that our friends should be
from the body and present with th
and yet sorrow that they have be
clothed" of their mortal bodies b
instead of being "clothed upon"
with their immortal bodies at the
of their LORD.[1] So that, though

sorrow," to use the touching words of S. Augustine in his Address to Christian Mourners, "for those who sleep in CHRIST, it will not be as the heathen do, who have no hope. You must sorrow; but remember when you have sorrow you have also comfort. How can you but sorrow when that body which lives by the soul becomes useless by the flight of the soul? when that which was active is still; when that which could speak to you is silent; when the closed eyes see not, and the dulled ears hear not; when all the members are paralyzed in death? Is not this dead body a house in which an unseen spirit once dwelt, and which it once beautified? That which was unseen is gone; that which we see now we see with pain. Here surely is a cause for sorrow; but let it have its comfort."

And great indeed is the comfort wherewith we Christians are comforted in our sorrow. We have comfort when we think of the state of those who have been taken from our sight, and remember that, though "in the sight of the unwise" they have "seemed to die," yet that in truth "they are in peace." "The souls of the righteous *are* in the Hand of GOD, and there

life's working day is over, and f
shall be "no more straining and g
the hands and sinews, of the heart
tellect." Satan can tempt them
the world can no longer allure,
flesh betray them. We know th
is gain to those who have lived a
in CHRIST; for though they m
until "the number of the elect"
accomplished, and the dead in
shall rise, before they can have "tl
*fect* consummation and bliss both
and soul," yet even now they are in
felicity. They have safely passed th
of this troublesome world, and n
are glad because they are at rest

without comfort when we think of our bereavements as they affect ourselves. We know that "all things work together for good to them that love GOD," and it is not hard to see how these trials, grievous though they seem to be, are really for our profit. They bring home forcibly to our minds a sense of the shortness and uncertainty of this life, and teach us so to number our days that we may apply our hearts unto wisdom. They help to loosen the hold which this world is so apt to gain on our hearts, and to make us set our affections more and more on things unseen. Where our treasure is, there will our hearts be also; and as those we love are one by one taken from us we feel our hearts more and more drawn to that blessed place "where our best kindred dwell."

> "'Tis sweet as year by year we lose
> Friends out of sight, in faith to muse
> How grows in Paradise our store."

And thus we are roused to follow their examples in all holy living, that we too may enter into that rest which remaineth for the people of GOD.

And as we thus find comfort in present

o more death, neither sorrow,
ıg. For if we believe that Jı
ıd rose again, even so them al
eep in Jesus shall God br
lim. Not one sleeping saint
rgotten when the number o
ect shall be at last accomplishec
ith all those that have departe
ue faith of His Holy Name, sl
ır perfect consummation and b
body and soul, in His eternal
sting glory. Some may have l
acefully to rest "beneath the
ade," with holy prayer and sol
ce: the soldier may have found
d unmarked grave beneath th

out hope for them that sleep in JESUS, but let us bless GOD'S Holy Name for all His servants departed this life in His faith and fear; beseeching Him to give us grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom.

*Portions of Holy Scripture suitable for reading after the Death of Friends.*

Pss. xxiii., xxvii., xc., cxxx.
S. John xi. 1—45.
1 Thess. iv. 13 to end.
Rev. xxi., xxii.

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## PRAYERS FOR MOURNERS.

I.

O Almighty GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons, we humbly commend the soul of Thy servant, our dear *brother*, into Thy Hands, as into the Hands of a faithful Creator and most merciful Saviour; most humbly beseeching Thee that it may be precious in Thy *sight*. And teach us who survive to fee

duly apply our hearts to that holy
venly wisdom, whilst we live here, w
in the end bring us to life everlast
ugh the merits of JESUS CHI
ie Only SON our LORD. Amen.

II.

Almighty GOD, Who hast knit
ier Thine Elect in one Commu
fellowship, in the mystical Bod
SON CHRIST our LORD; gran
e so to follow Thy blessed Saint
irtuous and godly living, that we
e to those unspeakable joys, w
u hast prepared for them that
nedly love Thee; through J

and rose again for us, Thy SON JESUS CHRIST our LORD. Amen.

IV.

O Merciful GOD, Who dost give and take away, as it seemeth best to Thy Godly Wisdom, grant unto us, we beseech Thee, such a measure of Thy Grace, that we may so live unto Thee in this life, that we may never sleep in sin, nor in death eternal, but that we may have our part in the first resurrection, and that the second death may have no power over us; through JESUS CHRIST our LORD. Amen.

V.

Grant unto us, O LORD, to have faith in the LORD JESUS, a daily meditation of death, a contempt of the world, a longing desire after heaven, patience in our sorrows, comfort in our sicknesses, joy in GOD, a holy life, and a blessed death; that our souls may rest in hope, and our bodies may rise in glory, and we may share in the blessedness of Thy Saints for ever; through JESUS CHRIST our LORD. Amen.

VI.

Grant, O Merciful FATHER, that I m

end my life in Thy fear and favour, and receive my death, whenever it shall approach, not as my curse, but as my deliverance; as a rest from my labours, and an entrance upon a life without trouble and without sin. Remember not my numberless sins and offences, but let them all be done away, on my true repentance, by Thy Mercies, and my Blessed SAVIOUR'S Merits; so that I may come to my last change without guilt, and foresee its near approach without fear or impatience. And in my last trial bless my sickness with the benefit of a spiritual guide, and with an opportunity of receiving the Sacrament of the Body and Blood of CHRIST; that the strength of that Heavenly Food may cheer my fainting spirits, and carry me with joy to my journey's end. Make me, then, to watch all opportunities of renouncing my own will, and resigning myself to Thine, and of showing forth devotion of spirit, holy obedience, patience, faith, and humble confidence in Thee; and exercise the same diligently as *my* last labours for immortality, and for *securing Thy* everlasting mercy; through JESUS CHRIST our LORD. Amen.

## HYMNS FOR MOURNERS.

I.

Saints die, and we should gently weep;
Sweetly in JESUS' arms they sleep;
Far from this world of sin and woe,
Nor sin, nor pain, nor grief they know.

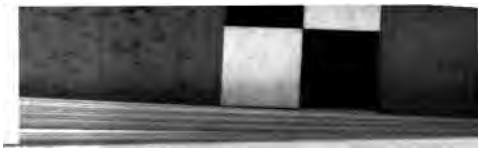
Death no terrific foe appears;
An Angel's lovely form he wears;
A friendly messenger he proves
To every soul whom JESUS loves.

Death is a sleep; and O how sweet
To souls prepar'd its stroke to meet!
Their dying beds, their graves are blest,
For all to them is peace and rest.

Soon shall the earth's remotest bound
Feel the Archangel's trumpet sound:
Then shall the grave's dark caverns shake,
And joyful all the Saints shall wake.

Bodies and souls shall then unite,
Arrayed in glory, strong and bright;
And all His Saints will JESUS bring,
His Face to see, His Love to sing.

O may I live with JESUS nigh,
And sleep in JESUS when I die!
*Then*, joyful when from death I wake,
*I shall* eternal bliss partake.





II.

Must friends and kindred droop and die,
And helpers be withdrawn,
While sorrow with a weeping eye
Counts up our comforts gone?

Be Thou our Comfort, Mighty GOD,
Our Helper and our Friend;
Nor leave us in this dangerous road,
Till all our trials end!

O may our feet pursue the way
Our pious fathers led;
With love and holy zeal obey
The counsels of the dead!

Let us be weaned from all below,
Let hope our grief expel;
While death invites our souls to go
Where our best kindred dwell.

III.

O happy saints who dwell in light,
And walk with JESUS clothed in white,
Safe landed on that peaceful shore,
Where pilgrims meet to part no more.

Released from sin, and toil, and grief,
Death was their gate to endless life;
An opened cage to let them fly
And build their happy nest on high.

*And now* they range the blessed plains,
*And sing their* hymns in melting strains
*And now their* souls more fully prove
*The heights* and depths of JESUS' love.

He cheers them with eternal smile;
They sing hosannas all the while;
Or, overwhelmed with rapture sweet
Sink down adoring at His Feet.

Ah, LORD, with tardy steps I creep,
And sometimes sing and sometimes weep;
Yet strip me of this house of clay,
And I will sing as loud as they.

IV.

O Paradise, O Paradise! who does not crave for rest?
Who would not seek the happy land where they who loved are blest?
Where faithful hearts and pure, released from sin and pain,
For ever rest secure till CHRIST shall come again.

O Paradise, O Paradise! 'tis weary waiting here,
We long to be where JESUS is, to feel and see Him near;
Where faithful hearts and pure, released from sin and pain,
For ever rest secure till CHRIST shall come again.

O Paradise, O Paradise! we long to sin no more;
We long to be as pure on earth as those on thy bright shore,
Where faithful hearts and pure, released from sin and pain,
For ever rest secure till CHRIST shall come again.

O FATHER, SON, and HOLY GHOST, Most Blessed One in Three,
Prepare us for that certain hope of never losing *Thee*,

We sing His Love, Who once was slain,
Who soon from death revived again,
That all His saints through Him might h
Eternal victory o'er the grave.
Soon shall the trumpet sound, and we
Shall rise to immortality.

The Saints who now in JESUS sleep
His own Almighty power shall keep,
Till dawns that bright illustrious day
When death itself shall die away.
Soon shall the trumpet sound, and we
Shall rise to immortality.

How loud shall our glad voices sing
When CHRIST His risen saints shall brin
From beds of dust and silent clay
To realms of everlasting day.
Soon shall the trumpet sound, and we

When all Thy Saints from death shall rise
Raptured in bliss beyond the skies!
Soon shall the trumpet sound, and we
Shall rise to immortality.

VI.

Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the sight of JESUS go!
Waiting to receive thy spirit,
Lo, the SAVIOUR stands above,
Shows the purchase of His Merit,
Reaches out His crown of love.

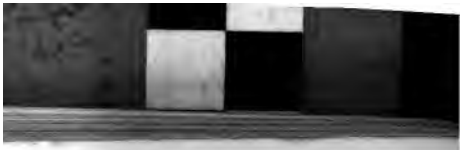
Struggle through thy latest passion
To thy dear Redeemer's Breast,
To His uttermost salvation,
To His everlasting rest.
For the joy He sets before thee
Bear a momentary pain;
Die, to live a life of glory,
Suffer with thy LORD to reign.

VII.

We've no abiding city here:
This may distress the worldling's mind,
But should not cost the saint a tear,
Who hopes a better rest to find.

We've no abiding city here:
Sad truth, were this to be our home;
But let this thought our spirits cheer,
We seek a city yet to come.

We've no abiding city here:
Then let us live as pilgrims do:





Let not the world our rest appear,
But let us haste from all below.

We've no abiding city here:
We seek a city out of sight;
Zion its name, the LORD is there,
It shines with everlasting light.

O sweet abode of peace and love,
Where pilgrims freed from toil are blest;
Had I the pinions of the dove
I'd flee to thee and be at rest!

VIII.

When our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
JESU, Son of Mary, hear.

Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear;
JESU, Son of Mary, hear.

When the heart is sad within
With the thought of all its sin;
When the spirit shrinks with fear,
JESU, Son of Mary, hear.

Thou the grief, the shame, hast known;
Though the sins were not Thine Own,
Thou hast deigned their load to bear;
JESU, Son of Mary, hear.

When the solemn death-bell tolls
*For our own* departing souls;
*When our* final doom is near,
*JESU, Son of* Mary, hear.

Thou hast bowed the Dying Head,
Thou the Blood of Life hast shed,
Thou hast filled a mortal bier;
JESU, Son of Mary, hear.

IX.

Rev. vii. 13—17.

How bright these glorious spirits shine:
Whence all their white array?
How came they to the blissful seats
Of everlasting day?

Lo! these are they from sufferings great
Who came to realms of light;
And in the Blood of CHRIST have washed
Those robes which shine so bright.

Now with triumphal palms they stand
Before the throne on high,
And serve the GOD they love, amidst
The glories of the sky.

His Presence fills each heart with joy,
Tunes every mouth to sing;
By day, by night, the sacred courts
With glad hosannas ring.

Hunger and thirst are felt no more,
Nor suns with scorching ray;
GOD is their Sun, Whose cheering beams
Diffuse eternal day.

The LAMB, Which dwells amidst the throne,
Shall o'er them still preside,
*Feed them* with nourishment divine,
*And* all their footsteps guide.

'Mong pastures green He'll lead His flock,
Where living streams appear;
And GOD the LORD from every eye
Shall wipe off every tear.

X.

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, Who not in vain
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way;
To fly the good I would pursue,
Or do the sin I would not do;
Still He, Who felt temptation's power,
Shall guard me in that dangerous hour.

If vexing thoughts within me rise,
And, sore dismayed, my spirit dies;
Still He, Who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers what was once a friend,
And from his voice, his hand, his smile,
Divides me for a little while;
Thou, SAVIOUR, mark'st the tears I shed,
*For* Thou didst weep o'er Lazarus dead.

*And, O!* when I have safely pass'd
*Through* every conflict but the last;

Still, still unchanging, watch beside
My dying bed, for Thou hast died.
Then point to realms of cloudless day,
And wipe the latest tear away!

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## THE BURIAL OF THE DEAD.

When we bury our dead let us be careful to bury them as *Christians*. Let us lay them down to rest, if sadly yet hopefully, as Christians who believe in the resurrection of the dead. And when we raise memorials over their graves, or write inscriptions upon their tombs, let them express our Christian faith and hope. Let us avoid making use of the heathenish or unmeaning monuments which disfigure so many of our churchyards, or the hopeless, faithless epitaphs, so commonly in use. There can, surely, be no more suitable memorial to mark the spot where a Christian sleeps, than a simple cross, to express our faith in CHRIST'S "meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven;" nor can any inscription be more appropriate than the *short and* humble prayer, "JESU Mercy!"

A plain cross of wood or stone may be erected at a very small cost, and there can be no more suitable ornament to a churchyard or fitting mark of a Christian's grave. Or, if we be unable to place such a memorial to our departed friends, a few flowers planted on their graves would serve to remind us and others how man "cometh up and is cut down like a flower;" and be pleasant tokens of our love for those who sleep beneath, as well as emblems of their joyful resurrection. And when we write inscriptions for the dead in CHRIST let them express our Christian *faith*, or Christian *humility*, or Christian *hope;* not unavailing regret, nor presumptuous boasting. Surely simple crosses, and fair flowers, and humble, prayerful epitaphs, are more becoming to a Christian churchyard than the unsightly stones, and the rank weeds, and the boastful inscriptions, we so often find there! The crosses will mark the Christian's faith, the flowers will show the Christian's hope, the epitaphs will breathe the Christian's prayer, and all will lead our thoughts and hopes and prayers to JESUS, Who is the Resurrection and the Life, and Himself the "First-Fruits" of them that sleep.

## CHRISTIAN EPITAPHS.

The following are a few inscriptions suitable for being placed on Christian memorial stones, after the name of the person departed.

1.
"JESU, Mercy!"

2.
"In Peace."

3.
"At Rest." (Date.)

4.
"Fell Asleep." (Date.)

5.
"By Thy Cross and Passion:
Good LORD, deliver us."

6.
"The Righteous hath Hope in his Death."
Prov. xiv. 32.

7.
"He giveth His beloved Sleep." Ps. cxxvii. 3.

8.
"She is not dead, but sleepeth." S. Luke viii. 52.

9.
"The Souls of the Righteous are in the Hand of *GOD, and* there shall no torment touch them."
Wisdom iii. 1.

10.

*On an Infant.*

"Is it well with the Child? It is well."
2 Kings iv. 26.

11.

*Another.*

"Of such is the Kingdom of God."
S. Mark x. 14.

12.

"Them that sleep in Jesus will God bring with Him." 1 Thess. iv. 14.

13.

"To Die is Gain." Phil. i. 21.

14.

"Be thou faithful unto death, and I will give thee a Crown of Life." Rev. ii. 10.

15.

"Come, Lord Jesus!" Rev. xxii. 20.

16.

"Saints die, and we should gently weep;
Sweetly in Jesus' Arms they sleep;
Far from this world of sin and woe,
Nor sin, nor pain, nor grief they know."

17.

"Thou art gone to the grave: but we will not deplore thee,
Whose God was thy Ransom, thy Guardian, thy Guide;
*He gave thee, He* took thee, and He will restore *thee;*
*And death* has no sting, for the Saviour has *died.*"

18.

*On an Infant.*

" This lovely bud, so young, so fair,
Call'd hence by early doom,
Just came to show how fair a flower
In Paradise would bloom."

19.

" Rest, weary head!
Lie down to slumber in the quiet tomb:
Light from above has broken through its gloom.
Here, in the place where once thy SAVIOUR lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest!"

20.

" It matters little what hour o' the day
The righteous fall asleep: death cannot come
To him untimely who is fit to die."

21.

" Thou GOD of Love, beneath Thy Sheltering Wings,
We leave our holy dead,
To rest in hope! From this world's sufferings
Their souls have fled.

" Oh! when our souls are burdened with the weight
Of life, and all its woes,
Let us remember them, and calmly wait
For our life's close."

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